SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

From the 1st to the 8th of May, 1868.

THE *Oudh Ukbar*, of the 7th of April, opens with news from Orenburg. The writer mentions that the drilling of raw recruits goes on daily, morning and evening; and tells how one of these recruits pleaded sickness as an excuse for not attending parade, and was ill-treated by his officer in consequence; "but another officer who happened to be passing interfered, and saved him at that time. But," adds the writer, "the recruit had much abused the officer who ill-treated him, and when opportunity offered, the latter deliberately cut the poor man into four pieces; which atrocity caused such a disturbance in the army that the murderer was arrested and sentenced to be hanged, by the officer in command."

"On the 12th, the Russian General ordered the force at Samarkund to be dispersed, as he did not consider it advisable for a large army to remain long at any one place. It is quite true that the General by whose means victory has been gained over Bokhara and the Turkistanee States is about to be removed, and in his place a General of higher rank and dignity will be sent. All this is due to the many complaints that have gone up to the Emperor of Russia."

The writer goes on to describe the murder of a woman, (a shopkeeper,) by a Russian soldier at Samarkund. "A pro-

mise was made that the criminal should be hanged." It is also mentioned that some gentlemen went up a hill to survey the site for a new cantonment, to be formed on the western side. "When this party got to the top of the hill, they saw a beggar near a running stream, where they drank water, and commenced talking with the *fakeer* (beggar)." The writer adds, "whatever happened will be made known in the account of the *fakeer*."

It is said that the General, wishing to go to the fort of Orenburg, ordered four thousand cavalry and five thousand foot soldiers to accompany him for a fortnight; and directed that plans of the country of Turkistan, which had been surveyed, should be at once made; and also directed that the branches of the river at Samarkund, which supply the fields, should be stopped, under certain conditions. "Two travellers who were taken up as spies, were released on the 5th of January, because the General, who had fallen sick, desired the release of two of God's creatures."

After noticing the execution of the murderer of Shaikh Sadoolla Khan, the writer goes on to mention that the Russian General was proceeding towards Central Asia with some five thousand cavalry and foot soldiers, and that all were dressed alike, so that neither the general nor any other officer could be distinguished from the common soldiers. In addition to this, it is said that "all discipline was pardoned."

Other similar paragraphs follow, but they are not of any importance; nor is the account of the *fakeer* worthy of special notice.

The *Ukmil-ool Ukbar*, of the 8th of April, reprints an article from the *Allygurh Institute*, upon interference with the civil officers in Rajpootana, referring to cases of infanticide in that territory. The Editor of the *Ukmil-ool Ukbar* comments upon this; and says that this crime was formerly of frequent occurrence in Rajpootana, but that it is now a thing of the past

The writer concludes by saying that he has not space to write any more lengthy article on the subject.

The *Zea-ool Ukbar*, of the 10th of April, after extracts from other journals, mentions that the news of the secret friendship existing between the Chief of Kokund and the Chief of Bokhara had been conveyed to the Russian General, who wrote at once to the former, directing him to break it off—otherwise ruin to the country and a great disturbance would follow. The writer proceeds with the following extract:—"I have heard that messengers are continually going and coming day and night, and this is not becoming in you; the good accounts I have given of you to the Russian Emperor have been the means of giving you a good position and name. Some men will be sent from this place to ascertain the truth of what I have heard, and if it is verified, your fate will be similar to that of the King of Bokhara."

The *Nujm-ool Ukbar*, of the 8th of April, opens with the following article:—"Much discussion is now going on concerning the way in which the laborers of Hindoostan carry on their work. If any one travelling by rail looks about him, he will see on both sides that the Hindoostanees still use those very same implements that were used in the days of Adam; and if they would further endeavor to ascertain the reason why these ancient implements are used, they would find it is because they are easily constructed, and used with ease by the most ignorant persons. If these people be told that newly invented machines answering the same purposes, but much more useful, could be obtained at a very cheap rate, they have not yet attained to that amount of wisdom to discover that such machines are improvements; and even the wealthy men of Hindoostan do not care to touch them. It is a pity that the people of Hindoostan will not work so as to open the road to wealth for themselves; and it is the more necessary, therefore, to educate natives in such a way as to enable them to acquire such knowledge. It is known that in former times Hindoostan earned for itself a high reputation in

the method of curing (or tanning) leather; in cloth printing; paper making; &c., &c.; but it is becoming more plain each day that Hindoostanees will have to introduce English machinery into more general use, as the coolie trade is daily presenting greater difficulties, and when coolies cannot be found, machinery must be resorted to. Perhaps, ere long, the Hindoostanees may begin to understand the value of machinery in preparing cotton, hemp, silk, and other such articles of Indian produce as are sent to England to be cleaned and manufactured, and then returned and sold in this country at a high percentage on the original value of the article; and to know that if this machinery was introduced to this country, and brought into use, the above articles could be brought to perfection without first exporting them to England; and thus the value of such articles might be materially enhanced. There would be of course some trouble in starting these things; because in England they are generally worked by steam-power, and coal is plentiful in England, which is not the case in India; but when the railway lines are spread all over the country, coal will be as cheap, or nearly so, as wood; and the providing of such machinery would cost very little trouble or expense. Some people are of opinion that Hindoostan ought to be kept dependent upon England; that it is a country for the cultivation of the soil, but not of art. In one year, 1,00,000 bags of cotton are consumed in Hindoostan and cotton presses and spinning machines have been introduced into Bombay. Let the English look at their clothes, and they will find that they are made of Hindoostanee materials. Floor-cloths, pillow cloths, *purdahs*, &c., are all made by Hindoostanees;" &c., &c. The writer proceeds to enumerate the benefits Hindoostan might gain by the introduction of machinery, especially in developing the resources of the country, and the hidden mines of wealth with which it abounds, &c., &c.

The following also appears:—"The treasury at Cabul is empty! The war in Affghanistan has cleaned out the Cabul coffers. But so long as the brave ones have life they will fight on, and not rest. The army so necessary, and the money so

scarce, the Ameer is much concerned, and a change in the civil arrangements of the country has become necessary: that is, a reduction will be made in the pension list, and other dependents on the State. This was proclaimed in Durbar on the 5th of March, and it was given out that at the end of that month new arrangements would come into force. All who had any objections to urge against this were invited to bring them forward; otherwise they would not be again heard."

The *Rohilcund Ukbar*, of the 4th of April, and the *Malwa Ukbar*, of the 1st, do not contain anything calling for particular notice.

The *Julwatore*, of the 8th of April, mentions that the road to Kokund is now open; and that an English merchant has resolved to send articles amounting to two lakhs of rupees from Hindoostan to that country, or in that direction, for trading purposes.

Referring to the License Tax, it is said that landholders and banks are to be considered exempt from it. The writer cannot understand how the latter can be exempted, although it is plain that landholders have been made so in consequence of their liability on account of revenue, and to condemn them to pay again would not be just. The writer says:—"The Hon'ble Mr. Massey's opinion is, that Europeans are more closely connected with banks and their money transactions than the natives are." The Editor enquires:—"What, in this taxing are Hindoostanees looked upon as especial?" The customs' line ought to be considered quite enough as far as trade is concerned, then why impose this extra weight on their heads? It is rumored, that if not immediately, it will not be long, before a large loan will have to be levied; because it is the wish of Government to make large purchases of railway buildings;" &c., &c. The writer describes these as "Orissa, East Indian Exhibition Company;" the "Sohun Manufactory Peshawur Railway Buildings;" &c., &c.

The *Allygurh Institute*, of 10th of April, contains the usual amount of interesting matter in Oordoo and English. The

order of the Governor-General upon the "Shoe Question" is alluded to; extracts; &c., &c.

The *Oordoo Delhi Gazette*, of the 11th of April, and the *Sadiq-ool-Ukbar*, of the 4th, do not require particular notice.

The *Lawrence Gazette*, of the 10th of April, complains of the conduct of the servants of the Punjab Railway towards native travellers on that line. It is said, that notwithstanding the rules and strict orders of the Company, their servants do not either treat native travellers with respect, or look after their comforts. An instance is given of a native official at Ghazeeabad, who is said to have been most insolent to a "deputy," whose dignity was considerably lowered in consequence. The writer continues:—"We have frequently noticed that travellers from Meerut arriving at Ghazeeabad, and supplied with tickets, are often done out of their journey, by the train leaving without them; and their tickets are consequently useless to them, as they cannot use them again. It is a subject worthy of consideration; and it is very hard that people should suffer loss and inconvenience. It is said that the Station-master of Begumabad took full fare for a child six years old, regardless of the father's remonstrances, and against all rule. It is high time that the Railway Company kept their servants in order, and prevented such injustice."

Under the heading "Jeypore," it is said that Pundit Bishumbur Deen, son of the late Pundit Sheodeen, has left the Jeypore State, and was going to Agra, when the Thakoor of Bhujrow seized him and sent him back; and now he, with his companions, is imprisoned.

The *Nusseem Jounpore*, of the 7th of April, the *Mujm-ool Bharain*, of the 10th, and the *Moofeed-ool-Anam*, of the 9th, are mainly occupied with extracts from other papers.

The *Koh-i-Noor*, of the 11th of April, publishes the following under the heading "Cabul News.". "It is said that in

consequence of the Bokhara Government being so weak, the Russians have surveyed the countries of Turkistan, and having won over and enticed away some of the Turkistanees, they have caused considerable mischief by having the *kafilas* plundered on their way to Hindoostan. In the same way, they have blocked up the road to British India. Two new *kafilas* have been plundered near the city of Bokhara; and the Ameer, being powerless, can do nothing to prevent all this. The Akhoond of Swat sent a letter of recommendation of Syud Baboo Jan to the Ameer of Cabul, who took no notice of it. A salute of twenty-one guns was fired in consequence of the news received from Abdul Rhyman Khan, to the effect that Akcha and Mungguilk were in his possession. It is also said that Ameer Yacoob Khan would not allow Ameer Shere Ali to enter Herat, but told him to go to the King of Persia, and seek aid from him; hearing which, Shere Ali Khan went to Persia. Abdul Rhyman requested the Ameer to pay up the forces, and asked for six lakhs to do this; the Ameer refused, saying that he had not money to pay his own servants."

The *Punjabee Ukbar*, of the 10th of April, notices an attempt to murder a little girl at Jeypore, for the sake of her ornaments. The child was saved by the timely arrival of some people, who heard her cries, and rendered assistance.

"How strange! the Ameer of Cabul says, that the advance of the Russians in Central Asia seems to have no remedy. But, yes, this seems likely to happen, *viz.*, that the British will strengthen Affghanistan; and this will possibly be when the English give up Peshawur, and connect it with Cabul. When the English Vakeel, Utha Mahomed Khan Khakoanee, complained that the Khyber Pass was not protected, and that plunder and rapine went on in open day, the Ameer replied:—'Yes, you speak the truth; do you not remember that Dost Mahomed himself could not do anything for the protection of this Pass; what then am I, that I should be able to do it?' After some time, the Ameer said, that 'until Peshawur and Cabul become one, and under one Government,

the arrangements to protect the Khyber pass would be difficult; nay, impossible.' "

The *Adebe Hind,* of the 10th of April, does not contain anything of importance.

The *Rahnoomai Punjab,* of the 10th of April, referring to the education of children in Hindoostan, points out that "it is the sacred duty of parents to see that their children are properly trained; but this is very seldom done, and the reverse is generally the case; because when children first begin to speak, instead of teaching them good words, the mother and father teach them abuse. The father says, 'abuse your mother;' the mother tells the child to take off his father's turban; and, as they grow up, the more are they encouraged in evil habits and bad words. They are taken by the father into all the lanes and courts of the city, and are shown the most improper sights; &c. When children find that their parents take delight in this kind of thing, they never forget what they hear. The *Kuthries* and *Bunneeahs* are never ready to spend money upon the education of their children, though in marriage ceremonies they will spend it most extravagantly; and the children grow up with all these vices;" &c., &c. The writer recommends all parents to bring up their children properly, and to educate them.

The *Naiya Rajistan,* of the 13th of April, contains only extracts from other papers.

The *Kaleid Ummed,* of the 11th of April, comments upon the idle and luxurious habits of the people of Hindoostan; and thinks it a great pity that Government does not interfere to check women in their evil ways, and not allow them to be masters of their own will. The writer thinks it quite necessary that some order should be issued in this matter; and adds that it is worthy of reflection that those who spend so much money in evil ways, might be the means of effecting a vast deal of public good, if they would.

The *Dubduba Secundra*, of the 10th of April, the *Sadiq-ool Ukbar*, of the 11th, and the *Khair-kkwah Punjab*, (no date,) do not contain anything of importance. The latter paper publishes a long article under the heading "Tonk," of which the following is a translation:—"It is said that between three and four miles from Tonk, in the territory of the Sawai Jeypore, a Thakoor credited a banker with a few hundred rupees, and the latter would not pay it. The Thakoor used mild measures at first, but these failing, and he finding that the ministers of Jeypore were with the banker, got hold of a young child of the latter, and refused to give it up until he was paid. The banker went straight to Jeypore, and laid a complaint before the Council of Jeypore, and an order was then passed for the Thannahdars and other officers to have the case settled. The result was, that the villages of Jatsoo and Panpoora collected troops, and the Nauga tribes joined, with two guns; and when the Thakoor saw these preparations, he went into a temple, and with some nine or ten friends, bolted the door, keeping the child tied to a pole near him. When the opposite party saw this, they surrounded the place, and ordered the guns to commence firing on the temple. For three days they fired on the temple; and when it was much shaken, the Thakoor put up the pole to which the child was tied. When the eyes of the banker fell on the child, his senses failed him; and he ordered the firing to cease, lest his child should be killed, and volunteered to pay the expense of the troops, and the debt. The Naugas refused this, saying that they would not forego their chance of plunder: and at last the *Hakim* made the Thakoor take his oath, and let him out of the temple—seeing him paid the money, and the son of the Banker released—making the banker pay all the expenses. The Thakoor was sent on to Jeypore, and we know not what happened to him there."

The *Benares Gazette*, of the 6th of April, the same paper of the 13th, and the *Ukbar Unjumun*, of the 11th, do not contain anything requiring special notice.

The *Sholatore*, of the 14th of April, after extracts from other papers, mentions on the authority of a friend at Baroda, that

the Chief of that place, although he is a Hindoo, has a happy manner about him, and allows people to pray as they please; besides which, he gives eleven thousand rupees a month towards the observance of some Mahomedan festivals; and independent of this, is very charitable.

The following also appears under the heading "The Blind have no Hearing." "During the British rule, there is no person to whom this saying is not applicable. No man, let him be what he may, is free from the punishment of his crimes; still it is equally true that the Post-office is free from punishment, and yet bribery and plunder may be found there in full force. Let these people cause ever so much inconvenience or loss to any one, still there is no punishment for them; and in consequence of this, they are under no control. If one should say that the Government is ignorant of these doings, it is scarcely credible that a Government so wise can be so unacquainted with them; and our own senses will not allow us to believe it, and blame our wise Government for this piece of neglect. It is Mr. Wagentrieber's duty to point out these evils, and lay them before Government."

The *Ukmil-ool Ukbar*, of the 15th of April, does not require particular attention.

The *Oudh Ukbar*, of the 14th of April, does not contain much besides extracts. A story is told of a boy who was hanged by his nephew at Meerut, in consequence of some private pique.

Under the heading "Moradabad," the following appears:—"It has now become customary to create a disturbance whenever a cow is slaughtered in large cities on the day of the *Eed* festival. In Moradabad, the Munshee Fidda Ali wanted to sacrifice a cow; the Hindoos remonstrated, and a disturbance ensued. The shops were closed until the police interfered, when they were re-opened. The Collector has not yet passed any order on the subject, whether a cow should or should not be killed

The *Rohilcund Ukbar*, of the 11th of April, does not require particular notice.

The following vernacular newspapers have been examined in this Report, *viz.* :—

No.	Name of Paper.	Where Published.	Date.	When Received.
			1868.	1868.
1	*Oudh Ukbar*, ...	Lucknow, ...	April 7th	April 10th
2	*Ukmil-ool Ukbar*, ...	Dehli, ...	„ 8th	„ 10th
3	*Zea-ool Ukbar*, ...	Ditto, ...	„ 10th	„ 10th
4	*Nujm-ool Ukbar*, ...	Meerut, ...	„ 8th	„ 10th
5	*Rohilcund Ukbar*, ...	Moradabad, ...	„ 1st	„ 10th
6	*Malwa Ukbar*, ...	Indore, ...	„ 1st	„ 11th
7	*Julwatore*, ...	Meerut, ...	„ 8th	„ 11th
8	*Allygurh Institute*, ...	Allygurh, ...	„ 10th	„ 11th
9	*Oordoo Dehli Gazette*, ...	Agra, ...	„ 11th	„ 11th
10	*Sadik-ool Ukbar*, ...	Bhawulpore, ...	„ 4th	„ 11th
11	*Lawrence Gazette*, ...	Meerut, ...	„ 10th	„ 12th
12	*Nusseem Jounpore*, ...	Jounpore, ...	„ 7th	„ 12th
13	*Mujm-ool Bharain*, ...	Loodiana, ...	„ 10th	„ 13th
14	*Moofeed-ool Anam*, ...	Futtehgurh, ...	„ 9th	„ 13th
15	*Koh-i-Noor*, ...	Lahore, ...	„ 9th	„ 13th
16	*Punjabee Ukbar*, ...	Ditto, ...	„ 10th	„ 13th
17	*Adebe Hind*, ...	Dehli, ...	„ 10th	„ 13th
18	*Rahnoomai Punjab*, ...	Sealkote, ...	„ 10th	„ 14th
19	*Naiya Rajistan*, ...	Jeypore, ...	„ 13th	„ 14th
20	*Kaleid Ummed*, ...	Lahore, ...	„ 11th	„ 15th
21	*Dubduba Secundra*, ...	Rampore, ...	„ 10th	„ 15th
22	*Sadik-ool Ukbar*, ...	Bhawulpore, ...	„ 11th	„ 15th
23	*Khair-khwah Punjab*, ...	Goojranwalla,		„ 16th
24	*Benares Gazette*, ...	Benares, ...	„ 6th	„ 16th
25	*Ukbar Unjumun*, ...	Lucknow, ...	„ 11th	„ 16th
26	*Sholatore*, ...	Cawnpore, ...	„ 14th	„ 16th
27	*Ukmil-ool Ukbar*, ...	Dehli, ...	„ 15th	„ 17th
28	*Oudh Ukbar*, ...	Lucknow, ...	„ 14th	„ 17th
29	*Rohilcund Ukbar*, ...	Moradabad, ...	„ 11th	„ 17th
30	*Benares Gazette*, ...	Benares, ...	„ 13th	„ 16th

This report includes two Nagree papers.

(True translation.)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

Upper India.

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